

The *Theses on Feuerbach* and Decolonising Methodology: A Parallel Walking

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Abstract

This article aims to reflect upon the relevance of Decolonization methodologies with the *Theses on Feuerbach*. Somehow, all the Indigenous scholars started from new Marxist like Paulo Freire, Frantz Fanon, but not from classic Marx. To us, the German Ideology of young Marx only resembles the pioneering sources of Indigenous methodology. This discussion is thus a reflection of our studies and a philosophic endeavor to talk about the marginal people of the world, and the scholars who engaged in and with the oppressed. However, we are not prepared to turn our attention away from all the vastness of Marx to a collection of potentially equally relevant to Indigenous methodology. This article concludes that the *Theses on Feuerbach* is the core of Marxist archaeology of knowledge or philosophy as a whole and has been wading in the Indigenous paradigm.

Keywords: Marx; Theses on Feuerbach; Indigenous Paradigm; decolonising methodology; Hegel;

Linda Smith

Background

Marx is the first philosopher in the history of philosophy who centred 'labour' as an essential element in human relationships even when he was quite young (German Ideology, 1845). There are some reasons for selecting the *Theses on Feuerbach* (hereafter *the Theses*), as it is the first book that Marx and Engels compiled together. When we attended universities, we have been taught in the class and party meeting Marx is a materialist philosopher (usually we were given Progress Publisher's translated in the native language. After a long time of graduation, we read the *Theses*, and it was a shockwave for us because Marx pointedly refuted materialism of his time. Second, groundedly and primarily, of course, Karl Marx repudiated all western materialism based on ideology and/or religion. It was simultaneously thrilling and giving immense pleasure. Third, the *Theses* primarily claim that thoughts are itself an object, having a sensual activity, that point, including Bruno Bauer, Hegel, Feuerbach denied. The *Theses* is not only as of the first step of philosopher Marx as a but the philosophical distinction of his contemporary German/European Ideology. Fourth, in the thinking of marginal people's liberty, resistance and struggle (that the Critical school¹ even failed to do so) and reading seminal works by the Indigenous scholars since Vine Deloria to present-day Linda Smith, we feel that the theses are the origin of today's' decolonising stance. This relation is, to some extent, a reflection of our teaching and studying the Indigenous paradigm, found there is genealogical relation with Marx and Decolonising paradigm. Moreover, we compare the Marxist and radical texts with Jaques Derrida (1976), Frantz Fanon (1967), Syed Alatas (1972), we find an exacting space in the Thesis for the people. Fifth, we compare Marx and decolonising paradigm for a transformation; as fact, the Soviet Union has broken, the Berlin wall has disappeared, China has opened, even Cuba². So we need a philosophical base in these savvy situations, where we can breathe. This article has three sections.

First, it gives a background of *German Ideology*, or precisely why Marx was dissatisfied with this (that time) ideology. Then, a transition we observe since Marx to the 1990s when Indigenous paradigm/decolonising methodology was emerging in the philosophy of knowledge. Lastly, we will walk parallel with the *Theses of Feuerbach* and Indigenous methodology that will give us new insight for the marginal people, and helping the policy planners to seek alternatives.

Why did Marx come to economics and see philosophy concerning economics? A very realistic and modern question. Marx, himself, is vital for marginal people for this rational reason, too, though, our personal opinion so far. Again, Marx is the first philosopher in the history of philosophy who took the economy as a matter, or determiner of the human world or human relationships. Marx showed man is '*homo-Faber*' own creator, where labour is central. So, to Marx, economics was an extension of philosophy, what we see, among the Indigenous people's land and relationship is the base of their lifeworld.³ This article focuses on the *Theses on Feuerbach*, in parallel, the leading texts of Indigenous metaphysics, decolonising, and Indigenous methodology. In it, we refer to Vine Deloria (1969, 1986, 2001), Kawagley (2006), Gregory Cajete (1994, 2000), Hawainese scholar Alluli-Meyer (2013), Linda Smith (2013/1999), Bishop (1999) from Maori, Shawn Wilson (2001, 2008) of the Cree, Cherokee scholar Jeff Corntassel (2018), Marry Battiste (2019), Martin Nakata (2007), Bagele Chilisa (2011, 2017), Mangena (2016), Desai (2018), Tengan (2008), Shanon Speed (2016, 2006), Margaret Kovach (2015, 2018), Sami scholar Jelena Porsanger (2004). Reviewing these texts, we will find that the decolonising methodology is deeply rooted in young Marx's thoughts. However, before starting that discussion, it is worthwhile to see the background of Marx and the Theses then the transition between Marx and decolonising stance.

Marx and a stand beyond the enlightenment philosophy

This section ponders a brief analysis of Marx's time so that we will comprehend the root of today's decolonising philosophy and these relations, scholars discussed peripherally. First, one may think that the *German Ideology* or the Theses is all about his colleague Feuerbach, or his teacher Hegel, or only about German culture, is untrue. These little epigraphic notes of theses are talking about the whole western philosophy since Descartes to Kant to Hegel. In the *Phenomenology of Spirit*, Hegel explores the phenomenology of the mind or spirit, reintroduces historical developments into psychology and affirms the human mind will achieve absolute knowledge by religion (that Kant says, *pure reason*, and it has taken first by Descartes, how do I be 'sure' on my knowing?). Indeed, a question about the *confirmed knowledge* and its affirmation is the modern philosophical turn that led to 'Enlightenment.' Kant's '*What is Enlightenment?*' gave the philosophical base to European domination. Second, Enlightenment gave a spatial or temporal notion of time and/or development from the stage of immaturity to maturity. Let us explain more. The idea maturity is, more likely, *I can not be driven or governed myself, and I need guidance, or a law, a book (Holy book by Hegel or Feuerbach)*. Surprisingly, all western philosophical texts are on the consonant allusion: non-European society is immature, or not enlightened, thus, they are *underdeveloped, tribal or primitive*. From a 're-reading approach' of decolonising (Smith, LT, 2013) methodology, we see that philosophical texts moralised the Kantian-Hegelian notion of self-consciousness or reasoning, and early ethnographers have materialised from the field (see, George Peter Murdock's *World Ethnographic Atlas* (1967). From the Enlightenment text, for instance, Thomas Hobbes' justice is "good intentions of mind (Hobbes 2019: 50 [1883])" by Christianity (Krook, 1956) that western colony can do in colonised societies as a form of *reciprocity in kind*

under the social contract. John Locke's notion based on two treatises, liberalisation and labour (Locke, 1947). Francis Bacon's empiricism (Wolfe & Gal. eds., 2010) gives the same message. Even George Hegel's assumptions of Africa is "unhistorical, undeveloped" (Hegel, 2004, p. 117) or J.S Mill's statement on Indians, "[t]heir minds are not capable of so great an effort" of guiding themselves ...(Klausen, 2016, p. 99)" are nothing but the politico-philosophic dominating notion, that Marx refuted. So, the western colony, since they are enlightened, have a mandate and validity of ruling the east, where the aim was to make them developed, enlightened and familiar with European economic and political system (Locke, 1947). In social science, briefly, Malinowski's mentor, for instance, Westermarck (1908), first talked about reciprocity in kind "as a duty" Westermarck (1908,p.154), influenced evolutionism and Christianity. The irony, it was (till now) the role of social sciences (this is a separate discussion, and we did elsewhere⁴).

Nevertheless, Kant questioned the dogmatic and critical empiricism (Hume) metaphysics of the seventeenth century (Spinoza, Leibniz, Wolff). A systematic sense of individual thought is an alternative to scepticism and fulfills our desire to find a secure foundation of knowledge and beliefs with three stages of development: first, a thesis or assertion of a concept leading to a second step, a reaction or antithesis which opposes or rejects the thesis; and thirdly, a synthesis which addresses the contradictions between the two points. Marx, in reverse, examines the stages of self-consciousness based on labour. Hegel intended this phase in 'dialectic' in geist or soul that we assert as *Hegel: Dialectical Idealist*.

In addition to above, religion, according to Hegel, fulfilled the persistent psychological need of man and of the universe in which he could direct himself. After Hegel, *Young Hegelians* had two groups, 'the Rightists' aligned to religions, (anthropologist philosopher Feuerbach led). The 'Leftists' criticised religion (Bruno Bauer was the leading light, Marx was there). In 1841, Marx supported the *Epicurus* equality, democracy and energy theory in the PhD thesis than the moral doctrines of *Democritus*. Marx wrote in the context in the extension of Theses in 1841, like an ontological or philosophical question, "*What I conceive for myself as actual is an actual conception for me.*" Marx, top to bottom, was angry on himself, and the whole philosophical ideas. For his critique of Hegelian, in effect the western thought, Marx relies almost entirely on Feuerbach, the representation of German Ideology. Feuerbach says in the famous paragraph,

He [man] turns within, that here, sheltered..... *may find audience for his griefs.*This open-air of the heart, this outspoken secret, this uttered sorrow of the soul, is God. *God is a tear of love*, shed in the deepest concealment over human misery. God is an unutterable sigh, lying in the depths of the heart (Feuerbach, 1854,p.121. *note, emphasis ours*).

Marx thus said Hegel and Feuerbach made the philosophy as a theology. Marx has never been the continuation of Feuerbach's 'anthropo-aesthetic' materialism, but a dialectical understanding of Hegel's phenomenology with materialistic essence. Instead of soul or 'giest.' So Feuerbach is as *Feuerbach: Nominalistic Materialist*.

Marx's most critical accusation to Feuerbach is that he relied on love, antithetically, not 'labour.' Feuerbach stayed on an abstract and never exercised (for changing the people's condition, condition means oppression). Feuerbach, and the German Ideology, and the whole western philosophy thus endured trapped on the individuality of the capitalist upper class. In the *Communist Manifesto*, the very first note is "[b]y bourgeoisie is meant the class of modern Capitalists, owners of the means of social production and employers of wage-labour. By proletariat, the class of modern wage-labourers who, having no means of production of their own, are reduced to selling their labour-power in order to live". Not surprisingly, Maori scholar Linda Smith, in the famous book, *Decolonising methodologies: Research and indigenous peoples*, we would say this is the 'Decolonising Manifesto,' states, "[f]rom the vantage point of the colonised, a position from which I write, and choose to privilege, the term 'research' is inextricably linked to European imperialism and colonialism. (Smith, LT, 2013, p.1)." Marx, as stated earlier, put labour is as the only base of human relationships and central of people's transformation. Since Aristotle, labour belonged to slaves. Conversely, upper class held knowledge, arts, aesthetics. Nevertheless, Marx is, thus, a combination of Hegel and Feuerbach. *Marx: Dialectical Materialistic*.

Moreover, *Capital*, Vol-1 is, as stated above, an extension of the Theses, where Marx excoriated the utilitarian philosophers such "John St. Mill, on the contrary, accepts, on the one hand, Ricardo's theory of profit and annexes, on the other hand, Senior's remuneration of abstinence. He is as much at home in absurd contradictions, as he feels at sea in the Hegelian contradiction, the source of all dialectic (Chapter 24, note, 28)". Marx was an indignant denial of the time, a wave of similar anger in Landa Smith's writing after 150 years. Even after careful consultation with Marx, one would

realise that Christianity is a synonymous market economy. Thus, religion is to him the ‘opium,’ like the painkillers of oppressed people. Marx, therefore, condemned the heavenly illusion into the earthly matter or in a secular setting.

“My dialectic method is not only different from the Hegelian but is its direct opposite. To Hegel, the life-process of the human brain, i.e., the process of thinking, which, under the name of “the Idea”, he even transforms into an independent subject, is the determiner of the real world, and the real world is only the external, phenomenal form of “the Idea”. With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought. The mystification which dialectic suffers in Hegel’s hands by no means prevents him from being the first to present its general form of working in a comprehensive and conscious manner. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell. (Marx 2000, p. 420)”.

Therefore, Marx's engagement with Hegel was not as supplanted but reversed. Analogically, Marx put the rejection of *theology* into the *rule* and *religious* illusion under *political* circumstances. Therefore, in essence, we summarise that Marx has four major critical areas of the western, Hegelian philosophical notion down to the street.

1. Too limited, that German Ideology is an inadequate explanation of why people engage in psycho-genesis. Psychogenesis is, as dictionary form, the origin, and development

- of something abstract, or in plain, making a garden in one's images. Marx said that FB is too limited to explain the psychogenesis reasoning of people; in other words, the situation of the oppressed situation.
2. Too vague, Feuerbach's text, as Marx said, is too melodious. Moreover, *The Essence of Christianity* is a devotional book to Christianity. Marx is a profane man, writing with bites. He does not like people to be covered and masked by an illusionary spirit. Psychogenegis resulted from an economic tyranny, rather wistful projection of provoking market economy because the time is middle of the industrial revolution.
 3. Too religious, Feuerbach was as an atheist but religious. Marx said that worship became a crypt in human relationships.
 4. Too sentimental, where we see Feuerbach wanted people to be '*mitmensch*' the fellow men to God based on 'love,' Marx wanted base would be the labour in philosophical speculations.

The discussion above presents Marx and his philosophical position. Since Marx to the Indigenous paradigm, we observe a transition, which we will be focusing on now. This transition is the seedbed of today's decolonising stand. So, now we will turn to see the transition from Marx to Decolonising methodology through post-colonial (we say anti-colonial, Smith, LT, 2013) clarification.

Marx to the decolonising paradigm: the transition

This section, to a modest extent, covers the transitional thinkers and their works since Marx to Decolonizing stand of social science. Until the 1940s, there has been the silence of Marxism. When a group of scholars fled from Germany by Hitler, and after the 2nd World War, we observe a shift. Current social policies failed. Frankfurtian sociologist Max Horkheimer first defined the Critical theory in 1937. A decade later, Horkheimer and Adorno published *Dialectic of Enlightenment* (1947). In it, the *Culture Industry* concept, the first time, argued about the whole enlightenment as our thinking is not liberalised or free; somewhat, it is shaped by others. Heidegger's aimed for 'destruction' of the history of philosophy—this was the transformation by retracing history. It is, to us, another root of Derrida's deconstruction, that is seen in the Critical thought, "to liberate human beings from the circumstances that enslave them" (Horkheimer, 1972, p.242) as enlightenment "culture today is infecting everything with sameness"(Horkheimer & Adorno, 2002,p.95). At that time, also, Louis Althusser, like Marcuse in Germany, developed a tradition of Marx in French, where Foucault, Derrida were his students. Besides, political philosopher Ernesto Laclau, Stuart Hall from Britain, Peter McLaren in Canada were spreading Marxist thoughts. There are three names from French, Jacques Derrida, Michel Foucault and Gilles Deleuze were leading in the cursoring of Decolonizing methodologies.⁵ Ali Shariati, founder of Islamic socialism and the Iranian revolution and Michael Hardt with Italian scholar Antonio Negri, jointly written *the Empire*, best known as the Communist Manifesto of recent times. Despite that, some specific theories have had a direct connection with the decolonising movement. For instance, Critical race theory (CRT), where founding figures are Derrick Bell, Patricia Williams. They attacked liberalism valiantly for a social transformation than a more conservative approach to liberalism. Queer theories (Judith Butler), post-colonial theories (Foucault), psychoanalysis theory (Jacques Lacan, Julia Kristeva), Semiotics (Roland Barthes), Critical feminism (Patricia Hill, Donna Haraway)-

all are aligned well with Indigenous Research Paradigm-IRP (Denzin, Lincoln, & Smith, 2008). However, few names, above all, changed the landscape of the marginal people and influenced the indigenous scholars from western captivity of knowledge and power. Their anti-colonial attack on western thought was wading deeply. Mohandas K. Gandhi, widely known as Mahatma (Great Soul) comes first for his towering voice and actions against colony in Indian and African societies as his granddaughter Leela Gandhi asserts (Gandhi, 2019). Scholars consider him as non-violent, but we claim, Mahatma was a violent activist against the British Raj. We see from his biography, "in the last fight, Gandhi warned a mass meeting in Bombay soon after his return from England, the people had to face lathis [wooden stick used for village fighting], but this time they would have to face bullets (Nanda, 1968, p. 332)." Frantz Fanon (1967), possibly named after Gandhi in the post-colonial school. Fanonian thought carries a significant impact beyond academia, as "white souls" or invisible racism is a central obstacle in independent nations for decolonising movement (Chilisa, 2011). Malaysian sociologist-politician Syed Hussein Alatas (1972) identified the intellectuals are having 'captive mind' that has a significant influence on the DM and IRP (Chilisa, 2011). Edward Said, like Alatas, a scholar-politician and a life-long critic of colonialism, imperialism bought him as "professor of terrorism"⁶ for support Palestine. Said is deeply connected for historical subjugation by the West (Smith, LT. 2013). Besides Thiong'o Ngugi's (Wa Thiong'o, 1992), 'colonised mind' inspired by Fanon, and Spivak's 'epistemic violence' (Spivak, 2013), Paolo Frieri's 'Critical pedagogy' is even more, pugnacious to colonialism. Mahatma, Fanon, Said, Alatas, Spivak as a whole, are not only the radical refusal of the west or their philosophical ideas but they are, as we think, 'practical-critical' activists with their profound emancipation to the oppressed. We thus observe later on, Indigenous scholars (Wilson, 2001; Smith, LT, 2013) have a deep concern about the intellectual violence. In the above discussion, we

saw that Critical and anti-colonial schools mediated to Indigenous paradigm, very important however, both are not the same. The reason is that Indigenous paradigm has separately spiritualised in social research issues. Although, Linda Smith 1999, Shawn Wilson in 2001 (in the early times), moderately adopted Critical theory in Indigenous settings in 1999⁷. Nevertheless, Indigenous research has developed with its philosophical status, analytical efficiency, and scientific validity, and we find a genealogical relationship with the Theses and the theme of the Indigenous paradigm.

Theses of Feuerbach and Decolonising methodology (DM): the journey

This final section presents the thematic assimilations with the Theses and decolonising methodologies. DM's total versatility is opened to understand how it is intrinsically linked with its original root. Both in Marx's. Let us discuss this topic delicately.

*Thesis-i: The chief defect of all hitherto existing materialism - that of Feuerbach included - is that the thing [Gegenstand], reality, sensuousness, is conceived only in the form of the object [Objekt] or of intuition [Anschauung], but not as human sensuous activity, practice, not subjectively. Hence it happened that the active side, in contradistinction to materialism, was developed by idealism - but only abstractly, since, of course, **idealism does not know real, sensuous activity as such.** Feuerbach wants sensuous objects, really distinct from the objects of thought, **but he does not conceive human activity itself as objective [gegenständliche] activity.** Hence, in the Essence of Christianity, he regards the theoretical attitude as the only genuinely human attitude, while practice is conceived and fixed only in its dirty Jewish manifestation. Hence he does not grasp the significance of "revolutionary," of "**practical-critical,**" activity.*

In parallel, Decolonising master Linda Smith says, “indigenous perspectives on research and attempts to account for how, and why, such perspectives may have developed (Smith, LT 2013, p.3). Very importantly, Vine Deloria’s (1969) notion of *Indigenous Metaphysics* argued that western idea is not fitted with Indigenous setting. Very similarly, in the thesis-i, Marx interrogated western philosophy. More points, Deloria was working for the recognition of tribal sovereignty as ‘practical-critical’ activist, and Thesis-i asserts *[western ideology] does not conceive human thoughts itself as objective [gegenständliche] activity. (Thesis-1)*. Indigenous scholars say that the Indigenous people, their land, spiritual world are interrelated, embedded in a reciprocal relationship (Wilson, 2008; Chilisa, 2011; Kovach, 2015).

Thesis ii: The question whether objective [gegenständliche] truth can be attained by human thinking is not a question of theory but is a practical question. It is in practice that man must prove the truth, that is, the reality and power, the this-sidedness [Diesseitigkeit] of his thinking. The dispute over the reality or unreality of thinking which is isolated from practice is a purely scholastic question.

Karen Martin and Marriboopara (2003) say that Indigenous people’s everyday life, struggle, resistance are important than any others. Agreeing with Chalmers (2017), decolonising approaches is needed to enlighten Indigenous methodology, to enlighten us, our research trip. Our view is that each methodology is somehow, sidelined the totality of the community, and interpreted partially (Smith, LT, 2013) and represented so (Said, 1979). Subsequently, indigenous decolonisation

consolidates the physical, emotional, and spiritual processes (Alluli-Meyer, 2013) because of imperialism's effects on body, mind, and spirit (Fanon, 1967; Spivak, 2013). Indigenous ways of knowing, being, and acting (Martin and Marriboopara, 2003) are the determinants of what constituted reality, Marx depicts this reality 170 years earlier.

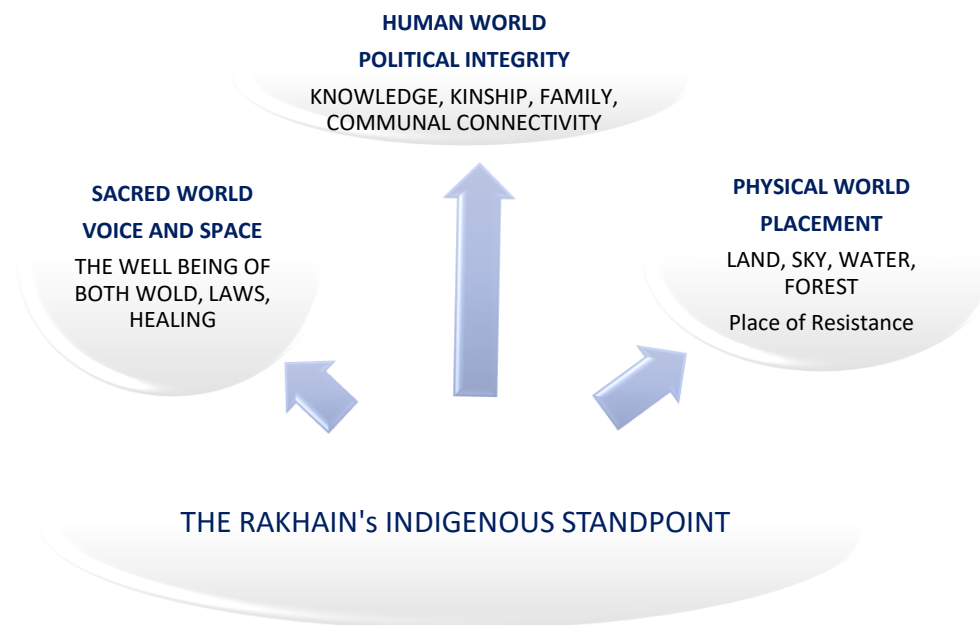


Figure 1 Totality of Indigenous Life

Source: Fieldwork by authors and Dennis Foley and Martin Nakata's Idea

Thesis-iii: Hence, this doctrine necessarily arrives at dividing society into two parts, of which one is superior to society (in Robert Owen, for example). The coincidence of the changing of circumstances and of human activity can be conceived and rationally understood only as revolutionizing practice

For a 'just' and an equity-based world, "[our stories] have also become spaces of resistance and hope (Smith, LT, 2013, p.4). Similarly, Indigenous scholars (Tuck, McKenzie, & McCoy, 2014; Steinman, 2016; Brown & Strega, Eds. 2005; Jeff Corntassel, 2009, 2018; Kovack, 2018, Windchief & San Pedro, Eds. 2019) call for a movement for resistance from education, research and even practical ground to remove the social inequality and against the state policies (Andrae, McIntosh & Coster, 2017) in minimising the interfaces (Nakata, 2007). Also, Chilisa (2011), referring to anticolonial philosopher Syed Alatas, says that intellectuals are captive, they work for the state, state policies instead of peoples' transformation. Marx says in *A contribution to the Critique Political Economy*, 'although I studied jurisprudence, I pursued it as a subject subordinated to philosophy and history' that is the major critique in decolonising paradigm. As we see in *Capita Vol-1*, Marx Says, [h]ow, then, to heal the anti-capitalistic cancer of the colonies? If men were willing, at a blow, to turn all the soil from the public into private property, they would destroy certainly the root of the evil, but also — the colonies. The trick is how to kill two birds with one stone (*Capital*, Chapter 31).

Thesis- V: Feuerbach, not satisfied with abstract thinking, appeals to sensuous intuition; but he does not conceive sensuousness as practical, human-sensuous activity.

Thesis- VI: Feuerbach dissolves the religious essence into the human essence. But the human essence is no abstraction inherent in each single individual. In its reality it is the ensemble of social relations

Thesis-VII: Consequently, Feuerbach does not see that the "religious sentiment" is itself a social product, and that the abstract individual he analyses belongs in reality to a determinate form of society.

Thesis -VIII: Social life is essentially practical. All mysteries which lead theory astray into mysticism find their rational solution in human practice and in the comprehension of this practice.

These four Theses, sophistication and plotlines, are not the same, but more similar, so we have clustered for parallel walking with DM. Again, Linda Smith, like Marx, pointed the Christianity, and of course, the colonial power. Smith boldly says, “Christianity, when organised into a system of power, brought to bear on these basic concepts a focus of systematic study and debate which could then be used to regulate all aspects of social and spiritual life (Smith LT, 2013, p. 49). Smith elaborated more. “Western philosophies and religions place the individual as the basic building block of society (Smith, 2013, p. 49).” Marx fingered Hegel, very judiciously, Smith did so by saying, “Hegel's dialectic on the self and society has become the most significant model for thinking about this relationship (p.49) based religion or spirituality or love -- was the passionate message of Hegelian thought. However, religion is, again, one aspect of the Indigenous people, never the dominant or whole of life that we see in figure-1. Indigenous scholars (Hart, 2010; Wilson, 2008; Rigney, 1999) addressed that issues of totality, the embeddedness of the cultural elements with a reciprocal relation Simpsons (2014; Tengan, 2008). The reciprocal relation of a culture of Indigenous metaphysics, very fundamentally correlated with these Theses, and Linda Smith puts four directions such are: *Decolonization, Healing, Transformation and Mobilization*

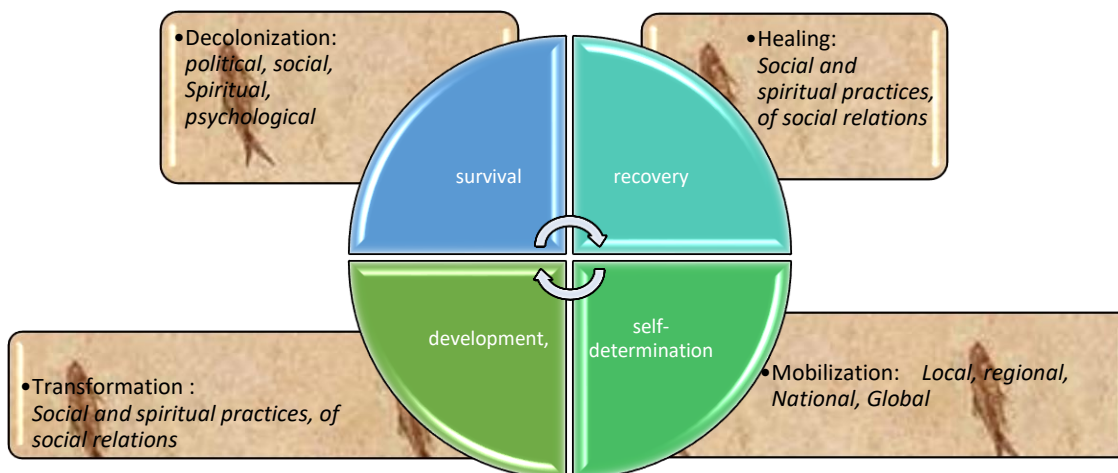


Figure 2: Human being is an embedded entity in the society as a whole adapted from Linda Smith (2013)

Figure 2 reveals that these four directions are neither goals of Indigenous paradigm nor even ‘ends’ but a process but see human relation is a practical element with living and non-living things based on reciprocity.⁸ From practical experiences, we assert as “Reciprocity is all-encompassing. It has three angles, one, demands ‘connectivity’ with revealing that past i, e with Indigenous history, oppression; it rewrites the history for rewriting the land, language. It asserts the ‘contributing’ as reporting with and within the of the people's physical, social, psychological, spiritual healing-- individual and collective, and finally, it is ‘collaborating’ with a reflection of past, and present for decolonising political, social, academic (knowledge democracy) and psychological fabrication in order for ensuring social justice. Reciprocity is all about transformation in terms of social, political, economic and spiritual.”(Siraz, Wahab & Saad, 2020, forthcoming)

Thesis ix: The highest point attained by intuiting materialism, that is, materialism which does not understand sensuousness as practical activity, is the outlook of single individuals in civil society.

Materialism or the western paradigm does not fit in Indigenous settings (Deloria, 1969; Kovach 2015, 2018; Wilson, 2008). Explicitly, father of relational research Shawn Wilson says, “...dominant paradigms build on the fundamental belief that knowledge is an individual entity: the researcher is an individual in search for knowledge may be owned by an individual. An Indigenous paradigm comes from the fundamental belief that knowledge is relational. Knowledge is shared with all of creation (Wilson, 2001, p.176)”. Tracey McIntosh furthered that idea referring to Marx, “[o]f course, as we have learned from Marx, it is not sufficient to understand an oppressive social phenomenon: we must also be prepared to work to change it. Oppression cannot be lifted solely by facing up to or even appreciating differences. It can only come with the shifting and transforming of power relations (Mcintosh, 2006, p.60).⁹

Thesis x: *The standpoint of the old materialism is "civil" society, the standpoint of the new is human society or socialized humanity.*

This ‘standpoint’ is one of the significant concepts in decolonising paradigms (Nakata, 2007). Indigenous Standpoint came through the transition of feminism (Hartsock, 1983) but rooted in the thesis-x, as we are seeing. Martin Nakata judiciously adapted this term standpoint in Indigenous settings in order for securing ‘socialised humanity’ and advanced by others (Foley. 2003; Moreton-Robinson, 2013). Indigenous standpoint theory (hereafter IST), and the IRP is a timely appeal for researchers frequently found that Western ideas are not well adapted to recognising indigenous people, history and their cosmologies (Foley, 2003; Nakata, 2007; Rigney, 1999, 2017; Smith, LT., 2013, 2017). The integration of a person's multiple dimensions shapes a standpoint— a point, a particularity, social inclusion—by which individual views and conceives the universe (Rigney,

1999) where the individual is historically marginalised (see, Chickasaw scholar Shanon Speed [2016] and Moreton-Robinson [2013] particularly emphasised on Indigenous women's standpoint).

Thesis xi: *The philosophers have only interpreted the world, in various ways; the point, however, is to change it.*

This last epigraph is Marx's epitaph, the core of the whole Marxist ocean. Linda Smith says Indigenous paradigm is "to make a positive difference" (Smith, LT 2013,p.131). Pointedly, the thesis-xi and Linda Smith's statement, and the figure-2, marked the line of demarcation of all western paradigm and Indigenous methodology or the role of the researchers. Across the world, Indigenous paradigm is talking about change (Gómez, Puigvert, & Flecha, 2011; Tuck & Yang, 2012; Grande, 2015; Hunt & Holmes, 2015; Porsanger, 2004; Smith, L. T., Maxwell, Puke & Temara, 2016; Simpson, 2014; Coulthard, 2014; Simpson, L. B., 2017; Coronel-Molina, 2015) that makes it a direct genealogical relation with the eleventh thesis of Marx (Transformative research and engagement is pioneered in Indigenous paradigm not only Deloria, recently, Shanon Speed, who stated her doctoral thesis from an active engagement with the community,¹⁰ undoubtedly, an example for the youths. "I believe that critically engaged activist research is vital to addressing, if not resolving, the inherent tension (Speed, 2006,p.59).” Similar to Shanon, others also engaged beyond academia, such are Adura Simpsons (2014) with Mohawk, Jeff Corntassel (2009) with Cherokees, Linda Smith and other (Ware, Breheny & Forster, 2018) with Maori. Moreover, they developed a unique concept working with communities, for example, Kaupapa

Maori as an approach. Hawaiian scholars, Ty Kawika Tengan (Tengan, 2008) introduced the term *Kapa Aloa*¹¹ in everyday practice as a guiding transforming and liberating force and others Alulli-Meyer (2013), Desai (2018) advanced this idea. Another concept, ‘Ubuntu,’ *I am because we are* (Mangena, 2016), we feel congruent with the Marxist idea. Ubuntu has been a stand for harmony, justice, and reciprocity (Chilisa, 2011,p.189). Long before, therefore, Vine Deloria clearly says about this, ... “scholars should be required to put something (Deloria, 1991,p.457).”

Concluding remarks: ‘practical-critical’ reflection

In this article, we have seen Marx targeted Ludwig Feuerbach’s ‘naturalistic and humanistic criticism of religion. Marx thinks he has found a way to bring most of his philosophic aims into one endeavour. We then observed a transitional, liminal phase of indigenous metaphysics. This transitional thoughts such as feminism, queer theory, the theory of races, everything as we see, “the philosophers [and thinkers] have only interpreted the world in various ways,” or critically, but not practically. Therefore inevitably, Indigenous methodology emerged with ‘practicality’ along with a critical stand, echoing Marx's, DM continues to insist at the overarching point: ‘change it.’ We know it would not happen inexorably; therefore, scholars are working around the world.

In sum, we walked in parallel with the Theses of Feuerbach and the theme of Indigenous methodology, and conclude that a ‘**‘practical-critical’ stand may bring the real transformation for the human society.** Not only the ‘*the philosophers,*’ but all researchers including the youth even should not ‘only interpreted the world,’ with some imposed model and theories instead will be working by the people’s ‘standpoint’, with the people and for the people ‘to change’ the historically dehumanising condition.

Glossary

Kapa Aloa: An cultural and political practice among the Hawaiians

Maori: Indigenous people of Newzealand

Rakahin: An Indigenous community of Bangladesh

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¹ “We must start with the personal and the biographical and our own location within the world around us. We need a critical, humane discourse that creates sacred and spiritual spaces for persons and their moral communities—spaces where people can express and give meaning to the tragedies in their lives (Denzin, 2017, p. 29).”

² Undoubtedly, young Marx’s ‘Thesis on Feuerbach’ has been extensively elaborated in *Capital* Vol-1 (note, Marx wrote Vol-1, and 2nd and 3rd by Engels).

³ Very deliberately, we have used ‘Lifeworld’, not the worldview. Classic ethnographers used Worldview towards the people for a homogenous character of making the ‘primitive’, ‘tribal’, ‘savage’ and so forth. Though, lifeworlds has a legacy with phenomenology, Jürgen Hebermas.

⁴ A book is proposed ‘*Reciprocity in Decolonising Methodology*,’ forthcoming, see note 8.

⁵ Our another paper is to publish ‘*Why is Derrida important for Decolonizing Methodology than the post structuralist?*’

⁶ Vigo, J. (2004). Edward Said and the Politics of Peace: From Orientalisms to Terrorology. *A Journal of Contemporary Thought*, 43-65.

⁷ The Critical school can not be localized or Indigenous setting, rather Indigenous paradigm is separate. We are preparing two separate articles, one is *Theses on Linda Smith, an unhappy consciousness*, that gives some reflection on Linda Smith and all leading Indigenous scholars. Another one is, *Demarcating line of Critical and Indigenous Paradigm: a philosophical and practical issues from empirical experiences*.

⁸ In Indigenous texts, scholars used widely the concept Reciprocity however, no consensus is made yet about the definition. From our project with the Rakhian community of Bangladesh, we, all the authors, proposed a book to Sage, that is under review. *Reciprocity in Decolonizing Research Methodology: A Western philosophical theme in classic ethnography VIA An Ethical Issue in Critical School TO A Central theme in Indigenous Research Methodology*

⁹ In this point, respectfully we differ with Paulo Freire, when he says, “dehumanisation is not only an ontological possibility, but also a historical reality” (in McIntosh, 2006, p.47). We agreed up to this point as Foucault already addressed it as historical ontology. “Within history, within the social order, both humanisation and dehumanisation are possible (Ibid, p. 47).” This assertion makes a line of demarcation from Freire with Frantz Fanon, too Marx, and with Indigenous methodology (for detail see, Tuack & Yang, 2012, pp 19-21; Desai, 2018, pp.16-19).

¹⁰ Since 1996, I have worked in Chiapas as an activist for human rights and indigenous rights. As part of an activist research project, I conducted doctoral and postdoctoral work and collaborated with two different human-rights organizations (Speed, 2006, p.67).

¹¹ It is cultural and political practice. Kapu Aloha Always: 1. *NO* weapons, 2. *NO* smoking of any kind and *NO* alcohol. 3. *MĀLAMA* each other. 4. Ask consent for any pictures or video. 5. Pick up ‘ōpala you see. 6. *BE PONO*, Pono is a Hawaiian word commonly rendered as "righteousness". For instance, the Hawaii state motto: *Ua Mau ke Ea o ka ‘Āina i ka Pono* or "The sovereignty of the land is perpetuated in righteousness" Retrieved from <https://www.puuhuluhulu.com/>. And the youtube post: <https://www.youtube.com/watch?v=AX7kTOHNjYU>. In other words, "a kapu aloha, an injunction to extend kindness, empathy, and love to one another (Tengan, 2008, p. 104)".